

geological formations that contradict what he has assumed to be the belief of the people of God he rejoices greatly over his success. But hold, Mr. Infidel, your premises are wrong and your conclusions are necessarily so. Suppose we let the bleeking buzzards of the night and insects with gilded wings go and fall back on the Bible and find what its teachings are. Turn to the first verse in that revered old Book, and it tells the whole story. "In the beginning God created the heaven and the earth." *When* did God do this? In the *beginning*; when was that? Was it at a point of time nearly six thousand years ago? Nobody but an ignoramus or an infidel would so believe, the former for the want of light, and the latter from an innate hatred of the Bible, and an excuse for condemning it. Well, where are we at? Can Brother Moomaw, or anyone else tell? If so please tell us. As for myself I only know that it was in the beginning, and that is a truth which science has not "shattered." But what sort of a place was this that was created in the beginning. "The earth was without form and void," that is, it was not a fit place for the habitation of man, who as yet had no existence, it was a place of darkness, of general confusion and irregularity. So much so, that it took God six days to shape it up, light it up, and bring it into general usefulness. During those six days man was created, the beasts were brought forth, in short a wonderful amount of work was done, God only was equal to it.

As to how long the earth existed from the beginning in this void and formless condition we are not told, it may have been millions of years, but why say years? If day does not mean twenty-four hours, year may not mean 365 days and we are at sea again. I will venture the statement that it was long enough to answer God's purposes, long enough for the wonderful geological formations by which the infidel hopes to contradict the Bible to form even Brother Moomaw's "little spring to deposit its millions of tons of marl." All these things could be formed without light and God could give all needed time if time meant anything with him. If a day in Gen. does not mean twenty-four hours it is a great pity Brother Moomaw did not tell us what it does mean, maybe he will do so yet. Taking all in all I fail to see the great shattering as he looks at it, but I think his premises in common with all that hold them with him are badly *shattered*.

Congress, Ohio.

DARE TO BE A DANIEL

MARY DIETZ

It seems almost a surprise to mankind to find here and there one who dares to stand alone. Surely, Christians think they ought to practice what they preach or teach. Yet there are times that to do so one may, or must be considered a crank or a hobby rider.

If all Christians would work along all lines of Christian work God would not need to raise up cranks and hobby riders. God's work must be done in some way. Brethren, let us keep all the truth we have and add to it along the way. Let us strive more to preach and teach all truth and with God's help live up to the same. To practice a truth means more than to teach it. It is the *living* that places the seal on the profession. One may hold to a God-given truth or principle opposing worldliness. Even the majority of Christians may not believe it of importance yet when God speaks to his children in no uncertain sound they hear. They see. They understand. They know sin when they see it. They know the difference between light and darkness. At least along the line which God has made clear to them. No, it does not change God's word to receive new revelation but gives new light on old truth.

The world needs more men and women who are ever ready to be led by the Spirit, (or God.) It needs more workers who will stand for principle and truth regardless of the world and the flesh and Satan himself. It needs more heroes who will "dare to be a Daniel."

THE CANADIAN MISSION

N. C. NIELSEN

Under the above caption in EVANGELIST No. 10 present volume, Brother Cassel writes as follows quoting from a letter received from brother Ole Swadburg, "I sadly need some literature to translate from the English into the Norwegian language and have it printed in a Scandinavian publishing house, also a collection of songs so that we will not have to use the Hymnal of the State Church of Norway."

Brother Cassel to whom the above was sent, says this is a very modest request and should be liberally responded to; but so far no one has responded and this must be discouraging to the Brother and his little flock.

Now brethren, we are talking a great deal about home and foreign missions, and the Lord has started a small branch of his church in Canada without any expense to us. Now let us help the good work along, and as very little progress can be expected without some literature, which can go much faster and more places than a preacher and many places a tract can go where it would be impossible for the preacher to go at all.

I know from experience what a tract can do when some of the Word of God is printed on it. I was raised in the State Church of Denmark, which is the Lutheran; sprinkled when a baby; confirmed when fourteen years old. The day I was confirmed, our neighbors had a boy who also was confirmed and in the evening they gave a ball where good things to eat and soft and strong drinks were indulged in freely. I was invited and went. Nobody of the Lutheran faith thought anything wrong about that.

The next Sunday I took communion or

sacrament as the custom is and after that I went to church once in a while taking the sacrament twice a year. Sometimes I would go and hear those who had deserted the State Church, such as Baptist Quakers and others hearing anti-state Church doctrine and reading their literature. I soon came to the conclusion that much of the Lutheran doctrine was false. I left the State Church and frequently attended the deserters' meetings. I was convinced that God had showed so much love to us, that he was a loving God worth serving and I turned on my way and prayed for strength and that God would shed abroad his love in my heart so that I might be able to come out from the world and live a new life. My prayer was heard, and I started to serve him but none of the churches did all the will of God as I understood it, so years passed by and being a good deal among the Quakers, a kind and loving people, I was almost a Quaker.

Then the late Brother Hope came from America and preached the Dunkard or Conservative brethren's doctrine. Hearing him several times and reading his literature made me think the matter over a little but that was all till one day he handed me a small tract headed "What must I do to be saved?" Acts 16:30. I found the reference and it was as the voice of God speaking to me. I read the New Testament all thru and found in the apostolic times baptism by immersion, followed by faith and repentance; studied the commission and came to the conclusion that the right mode of baptism was by triune immersion, there being three persons in the godhead and *name* means person; we shall be baptized into the name of the Father, and into the name of the Son and into the name of the Holy Ghost.

Having read some of the Dunkard literature on historic testimonials on baptism, communion, the Lord's supper and other subjects I wanted to know what our Danish historians had to say on these subjects so I bought the largest, the best "Den Kkristne Kirke Historie" by Fr. Hammerwick. The author a Lutheran. He says the early Christians were baptized by immersion, buried with Christ into death. The sign on the new man was dipped three times down into the water and baptized.

On communion he says the church brought free will offerings along with them, wine and bread. A long table stood covered. The meal of love commenced while godly conversation mingled with songs and speeches both by the elders and the laymen was being participated in by the brethren. Well I found that history agreed with the Bible in regard to the commission as practiced by the early Christians, that sprinkling, pouring, baptizing in the name of Christ only and single backward immersion were innovations that the early church in the main did as the Brethren or Dunkards and that to be in the right relationship with God a person must be obedient to his commandments.

I obeyed, was baptized and God abund-